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*Contributions from the Jāiminīya Brāhmaṇa to the history
of the Brāhmaṇa literature.—By HANNS OERTEL, Pro-
fessor in Yale University, New Haven, Conn.*

**Sixth Series¹: The story of Uśanas Kāvya, the three-headed Gandhar-
van, and Indra.**

1. In the twelfth volume of the *Abhandlungen für die Kunde des Morgenlandes*, Caland translated,² among other stories from the Bāudhāyana Sūtra, the tale of Uśanas Kāvya, Indra, and the three-headed Gandharvan. To his kindness I also owe a transcript of the Sanskrit text (rather poorly preserved in the ms.). No parallel text, except that given below, seems to

¹ Series I appeared in this *Journal*, xviii, p. 15; Series II, *ibid.* xix, p. 97; Series III in *Actes du onzième Congrès International des Orientalistes*, Paris, 1897, vol. i (1899), p. 225; Series IV in this *Journal*, xxiii, p. 325; Series V, *ibid.* xxvi, pp. 176 and 306.

² *Abh. f. d. Kund. d. Morg.* xii (1903), No. 1, p. 26: ‘Als Götter und Asuras den grossen Kampf kämpften, da trennten sich alle Geschöpfe in zwei Teile: die Partei der Götter wählten einige, die der Asuras andere. Brhaspati war der Götter, und Uśanah Kāvya der Asuras Opferpriester: sowohl die Götter wie die Asuras hatten einen Brahman. Nun lieferten sie einander zahllose Kämpfe, ohne dass die eine Partei die andere besiegen konnte. Keines von den beiden Heeren war bekannt mit dem, was geschehen sollte. Der Gandharva Sūryavarcāh aber war wohl damit bekannt. Mit dessen Gattin nun stand Indra in Liebesbeziehung. Er sprach zu ihr: “Du Schöne, frage du den Gandharva, weshalb es zwischen Göttern und Asuras jetzt nicht zu einer Entscheidung kommen kann.” “Gut,” so sprach sie, “komm’ auch du morgen.” Nun hatte er sich im Meere einen goldenen Schiffspalast (?) gemacht. Da kam Indra herbei und, nachdem er sich in einen goldenen Sonnenstrahl verwandelt hatte, legte er sich in der Nähe des Schiffspavillons nieder. Als sie bemerkte, dass er angekommen, fragte sie: “Du Schöner, sage du, weshalb es jetzt zwischen Göttern und Asuras nicht zu einer Entscheidung kommen kann.” “Nicht zu laut,” sagte jener, “Ohren hat ja das Schiff (?); sowohl die Götter wie die Asuras haben einen Brahman.” Als er diese Worte hörte, nahm Indra die leuchtende Gestalt des Hari an. Ihn erblickend sprach jener: “O Mächtiger, o Herr, jene, an deren Seite Hari sich befindet, die werden siegen.” Indra ging davon und beredete den Uśanah Kāvya zum Übergehen durch das Versprechen, dass er eine Tochter des Siegers und vier Wunschkühe bekommen werde (cf. PB. vii. 5. 20); dadurch überredet verliess er die Asuras und trat zu den Göttern über.’

occur in the Brāhmaṇas. Our story substantially forms the frame-work of the seventy-sixth chapter of the first book¹ of the Mahābhārata, but it is greatly changed by the addition of many romantic details. The Vedic allusions to the legend are discussed by Geldner (*Ved. Stud.* ii. 166 ff.) and Fischel (*ibid.* p. 195).

2. JB. i. 125. devāsurāś² saṁyattā jyoñ³ na vyajayanta. bṛhas-patir devānām purohita āśid uśanā⁴ kāvyo ‘surāṇām. tad yad evā ‘vastād brahmā ’kriyata tat parastād akriyata tat samānam brahma na vyajayata. teśāṁ ha triśīrṣā gandharvo vijayasyā⁵ ‘vet. sa ṭheṣṭur⁶ āsa.⁷ tasya⁸ hā psv antar⁹ nāunagaram pariplavam āsa. tad indro ‘nvabuddhyata triśīrṣā vāi nāu vijayasya vede ‘ti.¹⁰ tasya jāyām¹¹ upāucyat¹². etasyā¹³ ‘va vijayasya kāmāya tām abravit prechatāt¹⁴ patim ya¹⁵ ime devāsurāś saṁyattā jyog abhūvan katara eśām¹⁶ jesyantī¹⁷ ‘ti. tad dhāi ‘va sampadamānā¹⁸ ‘vājagāma. sa ha tad eva nāumaṇḍa¹⁹ upaśiślesa^{20 21} jalāyukā vā triṇakām²² vā²² bhūtvā. se ‘yam patim papraccha ya ime devāsu-rāś²³ saṁyattā jyog abhūvan katara²⁴ eśām jesyantī²⁵ ‘ti.

126. mo ‘ccāir²⁶ iti ho ‘vāca karṇini²⁷ vāi bhūmir iti. tad idam āpy²⁸ etarhy²⁹ āhur³⁰ mo ‘ccāih karṇinī vāi bhūmir iti. ne ‘ti ho ‘vāca brūhy eve ‘ti. sa ho ‘vāca brāhmaṇāv imāu samaṁ vida-

¹ Cf. Geldner, *Ved. Stud.* ii. p. 167.

² B.C. devāssurā. ³ A. jyeñ.

⁴ So also Caland's ms. of the Bāudhāyana Sūtra; cf. Whitney, *Gr.*³ § 355 a, 416; Lanman, *Noun-Inflection*, p. 559, II.

⁵ A. B. pij-

⁶ A. eśā ; B. ṭheṣṭur ; C. hoṣṭur. ⁷ A. sa. ⁸ A. -ā. ⁹ -ntañ.

¹⁰ A. di. ¹¹ C. mā-. ¹² A. pāuccad ; B. apāuchcad ; C. upāuchcad.

¹³ C. evas- ¹⁴ A. prachāyatāt. ¹⁵ A.B.C. yañ

¹⁶ B.C. eśā.

¹⁷ All three mss. jyeṣyanti; see below, n. 25 and p. 83, n. 10. There is a bare possibility that the form is the product of a contamination of the roots ji and jyā ; but, on the whole, it seems better to emend it.

¹⁸ So all three mss.

¹⁹ B.C. mañva.

²⁰ A.B. upaśiśveṣa ; C. upaviśāuśreṣṭha.

²¹ B. inserts triṇakām.

²² B. omits.

²³ A. devāssurās. ²⁴ A.C. karata.

²⁵ A.B. jyeṣy- ; see above, note 17 and below, p. 83, note 10.

²⁶ A. moccer; B.C. mocāir. ²⁷ A. kanṭrīni.

²⁸ A. avy. ²⁹ A. etasy. ³⁰ A. āhutiñ.

tur¹ brhaspatir ayam devesu² 'śanā kāvyo 'suresu. tāu yat kurutas tat samam eva yacchati.³ yā itara āhutīr juhotī⁴ tā⁵ itarah. tās sametya yathāyatham eva punar viparāyanti. taylor yatarān upasameṣyati te jesyanti⁶ tad dhāi⁷ 've 'ndro 'nubudhyā śuko bhūtvo 'tpapāta. tam hā 'nvikṣya patantam uvāca yeśām⁸ asāu haritavarnakah patati⁹ te jesyanti¹⁰ 'ti. sa ho 'śana-sam kāvyam ājagāmā 'suresu.¹¹ tam ho 'vāca rse kam imām janām vardhayasyasmākam vāi tvam asi vayaṁ vā tavā 'smān abhyupāvartasve 'ti. kathe¹² 'ti ho 'vāca kena mo 'pamantrayasa¹³ iti. yā imā virocanasya prāhlādeḥ kāmadughās¹⁴ tābhīr iti. tābhīr ha pratv [SV. ii. 27] ity eva pradudruvatuḥ.¹⁵ tāu¹⁶ hā¹⁷ 'surā anvavajahri. ¹⁸ tāu hā 'nvājagmus.¹⁹ sa ho 'vāca rse nu²⁰ vāi nāv īme 'surā agmann iti. sa vāi tathā kurv iti²¹ ho 'vāca yathā nāv ete nā 'nvāgacchān iti.²² tāu hāi 'tat prātipedāte.²³

127. Svāyudhaḥ pavate deva indur aśastihā vrjanā²⁴ rakṣamāṇah | pitā devānām janitā sudakṣo viṣṭambho divo dharunāḥ prthivyā [SV. ii. 28] ity ā divo²⁵ viṣṭambham ucciśriyatuh.²⁶ tam hāi²⁷ 'vā²⁸ 'surā nā²⁹ 'tīyuh. tāu³⁰ hā 'bhiḥ kāmadughābhīr devān ājagmatuh.³¹ tāu ha³² 'gatāu mahayām cakrire³³ ṛṣir³⁴ viprah puraētā janānām ṛbhur³⁵ dhira³⁶ usānā kāvyena | sa cid viveda nihitām yad āsām apīcyām guhyāṇ nāma³⁷ gonām³⁸ [SV. ii. 29] iti. tā etāḥ³⁹ paśavyā⁴⁰ rco 'va paśūn rundhe bahupaśur bhavaty etābhīr ṛgbhis tuṣṭuvānah.⁴¹ tāsv⁴² āuśanam. usānā vāi kāvyo devesv⁴³ amartyām gandharvalokam⁴⁴ āicchata. sa etat⁴⁵ sāmā 'paśyat tenā 'stuta tato vāi sa devesv amartyām gandharvalokam āsnuta⁴⁶ tad etal lokavit⁴⁷ sāmā 'śnute⁴⁸ devesv amartyām gandharvalokam etena⁴⁹ tuṣṭuvānah. yad usānā⁵⁰ kāvyo 'paśyat tasmād āuśanam ity ākhyāyate.⁵¹

¹ C. vividatu; B. vidatu. ² B.C. devesṭha. ³ yachchati.

⁴ B. -ta ; C. -tvā. ⁵ C. om. ⁶ All mss. jesyanti. ⁷ B.C. dhe.

⁸ B.C. eśām. ⁹ A. patiti. ¹⁰ So all mss. ¹¹ C. -eṣṭa. ¹² C. tathe.

¹³ C. samajñayasa. ¹⁴ All mss. -ghās.

¹⁵ A.B. praduduvatus; C. pratudravatus. ¹⁶ B. te ; C. to.

¹⁷ B.C. bhā. ¹⁸ B. avajah- ; see note to translation.

¹⁹ A. nvājaṇmu ; B. nvājagmarīs ; C. nvājagāmas. ²⁰ B.C. na.

²¹ A.C. īti ; B. ati. ²² All mss. iti. ²³ B.C. prativedāte.

²⁴ prajāṇā. ²⁵ divo. ²⁶ uchiś- ²⁷ B.C. bhāi. ²⁸ A. vātu.

²⁹ A. om. ³⁰ C. āu. ³¹ A. āñjag. ³² B.C. bhā. ³³ All mss. cakre.

³⁴ B.C. ruṣir. ³⁵ A. ṛ. ³⁶ A. iddhāmrā. ³⁷ B.C. -mo.

³⁸ A. nonām. ³⁹ A. etām. ⁴⁰ A. apaś-. ⁴¹ B.C. tuṣṭubhavānas.

⁴² C. tās tu. ⁴³ A. devaṣu. ⁴⁴ All mss. gandharvo lokam.

⁴⁵ B.C. etas. ⁴⁶ All mss. āśruta. ⁴⁷ C. lokamatit. ⁴⁸ A.B. śrute.

⁴⁹ A. ete ; B.C. eta. ⁵⁰ B.C. asānā. ⁵¹ All mss. āyate.

3. Translation and Notes.

The gods and the Asuras, having joined in combat, for a long time could not gain a decisive victory. Br̄haspati was the chaplain (*purohita*) of the gods, Uśanas Kāvya of the Asuras. Now, what rite (*brahman*)¹ was performed forward [by the gods] that was performed backward² [by the Asuras]; that rite (*brahman*), being the same, did not gain a decisive victory.³ Of them a three-headed Gandharvan knew about the decisive victory. He was . . . He had, in the midst of the waters, a ship-town floating about. Now Indra was cognizant of the fact: ‘The three-headed one knows about the decisive victory of both of us.’ He liked to consort with his⁴ (the Gandharvan’s) wife. For the sake of this same complete victory he said to her⁵: ‘Ask [your] husband: “The gods and the Asuras who have for a long time been joined in combat—which of them will win?”’ Agreeing⁶ to it she then undertook it.⁷ He then clung to the

¹ Cf. JUB. iv. 20. 1 f. = Kena Up. 14, where the *brahman* wins a complete victory for the gods (cf. Geldner, *Ved. Stud.* iii, p. 128).

² On such reversals in the sacrifice cf. Hillebrandt, *Rituallitteratur*, p. 170, 47 with note 12, and p. 175, 1; Caland, ZDMG. liii (1899), p. 700.

³ This sentence the Bāudh. ŠS. omits; but it seems necessary for a clear understanding of the situation, as is seen from the fact that Caland in his translation adds a parenthesis ‘(durch dessen Zauberritual die Kämpfenden einander jedesmal gewogen waren)’.

⁴ I cannot find a satisfactory emendation for *heṣṭur*. Hāi 'ṣṭur = ha + eṣṭur for eṣṭā (MS. ii. 2. 13, p. 25, 14; eṣṭrī Āp. x. 12. 5) does not yield a desirable meaning. Professor Hopkins suggested *heṣṭur for *heṣṭā, ‘giant’ from the root *heṣ* (Pischel, *Ved. Stud.* i, p. 45-49). Neither suggestion is at all convincing. For the forms in —tur Whitney, *Gr.*³ §375, e, Wackernagel KZ. xxv (1882), 287, *Altind. Gr.*, p. 23 § 21, b, might be quoted. Perhaps (ha)-iṣur.

⁵ I have taken *upa + uc (which is not quoted) in the sense of abhi + uc, TS. ii. 2. 2. 5, ‘einen Zug haben zu,’ ‘gern aufsuchen’ (PW.). The Bāudh. ŠS. has here upahāṣyām āsa, which Caland emends to upahāṣyām āsa and takes as a euphemism (cf. Oldenberg, GGA. 1889, p. 6, Pischel, *Ved. Stud.* i. p. 196, ‘das Lächeln des Mädchens ist die Zustimmung zu den Wünschen des Mannes;’ also PW. upa + has 2).

⁶ On this motif see below, § 5.

⁷ I have given sampadamānā a meaning which the causative (PW. s. v. pad + sam, caus. 6.) has.

⁸ gam + ā + ava is read by Grassmann (WB.) and by Boehlingk (pw. ii. p. 153, 3d col. top) at RV. iii. 31. 14, máhi stotrám áva ā ganma sūrér, where, however, the pada-pātha reads ávas (Ludwig follows this reading); ava-gam in the epic has the sense ‘undertake.’

ship's sides (?),¹ having turned into a leech or a blade of grass.² She asked [her] husband : “The gods and the Asuras who have for a long time been joined in combat—which of them will win?”

126. “Not [so] loud!” he said, “for the earth hath ears.” Therefore even now [people] say this:³ “Not [so] loud! For the earth hath ears.” “No,” she said, “do tell!” He said: “These two Brāhmans know the same, this Brhaspati among the gods and Uśanas Kāvya among the Asuras. What these two perform that accomplishes (?) the same; what offerings the one brings, those [same] the other one [brings also]; these (offerings) meeting together return back⁴ again in the same order. If either of these two (Brāhmans) will unite with the other [party], [then] they will win. Indra, having learned this, turning into a parrot,⁵ flew up. Noticing him as he was flying he (the Gandharvan) said: “They will be victorious whose greenish-coloured one flies yonder.” He (Indra) went to Uśanas Kāvya among the Asuras. He (Indra) said to him: “O sage, what crowd⁶ here art thou aiding? Ours, in sooth,

¹ The Bāudh. ŠS. reads here: nāurmāṇḍapa (var. lect. nāirmāṇthye) upaśīṣye (var. lect. upaśīšeṣa). Caland's conjecture (*Abh. f. d. Kunde d. Morgenl.* xii, 1, p. 60) that the first word is to be read nāumanḍa seems to be supported by the JB. text. The exact meaning of the word, which, so far, is only quoted from ŠB. ii. 3. 3. 15 (where the dual occurs), is obscure. The Commentator there takes -maṇḍe in the sense of bhitti, and Eggeling follows him in translating it ‘the two sides.’ PW. and Boehltingk suggest ‘oars.’ A curious compound maṇḍacaraca occurs in the adverb maṇḍacaravat (Bāudh. ŠS. vi. 5 = vol. i. p. 161, 4; cf. *Abh. f. d. K. d. M.* xii, 1, p. 60); Caland there takes maṇḍacara in the sense of ‘Pflugstrick’ = laṅgalapāṣa.

upaśīšeṣa is undoubtedly the preferable reading for JB. and probably also for Bāudh. ŠS., although the transformation there (sāuvarṇah paṭaro [var. lect. sāuvarṇam aparo] bhūtvā) does not fit it so well as in JB.

² There is no evidence that the suffix -ka has here a diminutive meaning; Whitney, *Gr.*³ 1222, e, f.

³ On this proverb see below, § 4.

⁴ Possibly, on account of the vi-, ‘come to naught.’

⁵ The Bāudh. ŠS. reads here: tac chrutve 'ndro hariḥ śukrarūpaṁ kṛtvo 'tpapāta. But hariḥ śukrarūpaṁ perhaps should better be emended to hariśukarūpaṁ ‘the shape of a green parrot.’

⁶ On the contemptuous use of jana, see Geldner, *Ved. Stud.* iii, p. 88, with note 1.

art thou, or we are thine! Turn and join us." "How?" he (U. K.) said, "with what dost thou summon me?" "What these wish-granting [verses]¹ of Virocana, the son of Prahlāda² are, with them!" With them, [namely] with "Forth now"³ the two ran forth. These two the Asuras flung themselves down after;⁴ these two they went after. He said: "O Sage, now indeed these Asuras have gone after⁵ us two." "Do you then

¹ Cf. TMB. vii. 5. 20, uśanā vāi kāvyo 'surānam purohita āśit. tam devā kāmadughābhīr upāmantrayanta. tasmā etāny āuśanāni prāyachan. kāmadughā vā āuśanāni.

² In AV. viii. 10. 22, Virocana is the calf (*vatsā*) of *virāj* when Dvimūrdhan milks illusion from her for the Asuras (as, in 26, Indra is the calf of the *virāj* when Savitṛ milks refreshment from her for the gods). In the Chānd. Up. viii. 7. ff., Indra and Virocana are rival pupils of Prajāpati, who, in the interest of the gods and Asuras respectively, try to obtain from Prajāpati a definition of the ātman. The Commentator to TMB. vii. 5. 20, introduces Virocana simply as one of the Asuras: pūrvam uśanā nāma kaveḥ putra asurāpām virocanādīnām purohita āśit.

³ Pra tu is the pratika of RV. ix. 87. 1-3 = SV. ii. 27-29 (cf. TMB. xi. 3. 1). The three stanzas form the text for the āuśanāni sāma (which is given in the Biblioth. Indica edition, vol. iii, p. 81-82), cf. below : tāsu āuśanam.

⁴ The reading here should probably be corrected to *anvajahire* from 2 γ hā, cf. *anūjahire* AV. xviii. 3. 46 [this is the manuscript reading, emended in the edition, but restored in the translation] though 2 γ hā + *anv-ava* is not quoted. But γ hr̄ + *anv-ava*, which is quoted from Āpastamba ŚS., does not make good sense. In view of the fact that certain perfect forms in -rire occur (Whitney, *Gr.*³ § 799), a confusion between the corresponding 3d persons plural of the perfect of hā and hr̄ is easily accounted for; in fact, the Commentator to AV. xviii. 3. 46 treats *anūjahire* as if it came from γ hr̄ (cf. Whitney's note, *AV. Translation*, vol. ii. p. 861).

⁵ The simple agman resumes the compound *anv-ājagmuḥ*, as giran resumes udgiran MBh. xii. 12872=339. 8 (Wackernagel, *Nach. Götts. Wiss.* 1902, p. 751). This abbreviation is common everywhere. To the examples collected in the *Lectures on the Study of Language* (1901), p. 314, may be added διακριθῆ, κριθῆ, Gortynian Law, iii. 41; ἐπελάντω, ἐλάντω Coan inscription (Solmsen *Insc. Gr.* no. 33 A = Dittenberger *Syll.*² 616, vs. 11; in the third member of this sentence, the verb is omitted altogether); ἐκμαρτυρίᾳ, μαρτυρίᾳ Isaeus 3, 21; ἐκδοθείσας, δοθείσας Isaeus 3, 60. For Plato cf. Wackernagel l. c. and Heidel's note on Euthyphro 14 A. Similar cases are: the omission of per- in the second of two conjoined adjectives (e. g. *perfacilis et expedita* for *perfacilis et perexpedita*) discussed by Madvig, on Cic. de finib. iii. 11, 36, p. 410; the omission of the identical second member in the former of two conjoined compounds (Wackernagel, *Altind. Gramm.* II, 1. § 11 c β, p. 30-31, with references);

arrange it so," he said, "that these may not go after us two." The two started upon¹ this.

127. "God Indu with good armor, curse-defeating, aware of stratagems,² purifies himself, the father of the gods, the very doughty progenitor, the pillar of the heaven, the supporter of the earth." With this these two erected a pillar up to heaven. The Asuras [could] not go beyond this. These two came to the gods with these wish-granting [verses]. These two, having come, they (the gods) exalted (?): "The seer, inspired, the leader of people, cunning, constant, Uśanas, through wisdom, it was he who found what of these (fem.) was hidden, the secret, hidden name of the cows." These same verses are connected with cattle; he who has praised with these verses obtains cattle, he becomes possessed of much cattle. To them³ the Āuśana

and the omission of inflexional or derivative endings in the formier of two copulatively connected words (Steglich, *Über die Ersparung von Flexions- und Bildungssilben bei copulativen Verbindungen in Zt. f. deut. Wortforschung* iii, 1902, p. 1-52; Wackernagel, *Altind. Gramm.* i, p. xvii with notes 3 and 4; Richter, *Ind. Forsch.* ix (1898), p. 29; Hopkins, *JAOS.* xxiii, p. 111).

Since semantic changes arise in connected discourse rather than in isolated words, there can be but little doubt that the majority of the cases in which the simplex carries the meaning of the compound (cf. the references collected by Brugmann, *Berichte d. sächs. Ges. d. Wiss.* li, 1899, p. 193, note 1, and Franke, *ZDMG.* xliv, 481, Brugmann, *Berichte d. sächs. Ges. d. Wiss.*, lii, 1900, p. 395-6; *Grundriss* ii, p. 33 f.; Solmsen, *Unters. z. griech. Laut- u. Verslehre*, p. 215, note 1; also for proper names, Brugmann, *Griech. Gramm.*³ p. 175 § 165, and Lidzbarski, *Ephem. f. semit. Epigraphie*, ii. p. 1), owes its origin to this practice of abbreviating a repeated compound.

¹ Cf. Boehltingk, p.w. sub *v̄ pad + prati*, no. 11.

² *vṛjanā* is the reading of SV. for *vṛjanam* of RV. In the translation of the word in this passage I have followed Geldner (*Ved. Stud.* i, p. 143) and Foy (KZ. xxxiv (1897) p. 251), rather than Oldenberg (*Gött. Gel. Anz.* 1890, I, p. 415 with note 3). The parallel passage RV. x. 42. 10, *vṛjāmena*, and AV. vii. 50. 7, *vṛjanibhis*, seems to determine the meaning of *vṛjana* in our passage quite irrespective of any etymology.

³ Burnell, *Ārṣeyabrahmaṇa* (Mangalore 1876), *Introd.*, p. xi-xii. 'by a sāman was intended a melody or chant, independent of the words [hence *anrcānī sāma* cf. note on JUB. 1. 15. 3]; . . . the earliest records that we have make a distinction between the chant and the words, and treat the first as of more importance . . . A sāman is sung (gāi) on (or, as we should say, to) a rc (rci). This idiom is an old one, for it occurs in the Brāhmaṇas repeatedly; if the rc (or words) really formed part of the sāman, this idiom would be impossible.'

[*-sāman*] [is sung]. Uśanas Kāvya; namely, among the gods desired the immortal world of the Gandharvans; he saw this sāman; with it he praised. Thence verily he among the gods attained the immortal world of the Gandharvans. That same is a world-finding sāman; he among the gods attains the immortal world of the Gandharvans who has praised with it. Because Uśanas Kāvya saw it, therefore it is called Āuśana [-sāman].

4. The Proverb: 'The earth hath ears.'

The words *mo 'ccāih karpnī vāi bhūmīh*, 'not so loud, for the earth hath ears' are clearly marked as a proverb by the preceding *tad idam apy etarhy āhuḥ* 'and so even now people say.' In the parallel passage of the Bāudhāyana Sūtra¹ (xxi. 15), the word corresponding to *bhūmīh* of our text is corrupt. The mss. read, Caland writes me, *karpnī vāi nārūpā* or *norāpā iti*, and there is no express indication, as in our text, that the words are a proverb.

In exactly this form I have not been able to find the proverb elsewhere, although the idea that the earth is aware of one's evil actions is familiar, as in Manu, viii. 85–86: "Evil-doers think 'no one sees us,' but . . . the earth . . . knows of the conduct (*bhūmir . . vrttajñā*) of all corporate beings." (1) 'The road hath ears,' (2) 'The walls have ears,' (3) 'The woods have ears,' and (4) '(Small) pitchers have (big) ears' seem to be the four versions most clearly related to that of our text.²

(1) 'The road hath ears' is a Jewish proverb³ and is quoted in Parasha 32 of the Midrash Wayyikra Rabba.⁴ The date of the Midrash is placed not later than the seventh (Zunz) nor earlier than the fifth century (Dalman).

¹ Cf. Caland's translation in *Abh. f. d. K. d. Morgenl.* xii (1903), No. 1, p. 26: 'Nicht zu laut, Ohren hat ja das Schiff (?).'

² In the following early occurrences only have been given. For later references cf. Wunder's *Deutsches Sprichwörter Lexicon*, 1867 ff., I. v. Düringsfeld, *Sprichwörter der german. u. roman. Sprachen*, 1872 ff., and similar works. Cf. also G. Pitre, *Proverbi Siciliani* I. p. civ–cv and iv, p. 165–6 (= vols. 8 and 11 of his *Biblioteca delle Tradizione Popolari Siciliani*) for modern parallels in many languages.

³ Abraham M. Tendlau, *Sprichwörter und Redensarten deutsch-jüdischer Vorzeit* (1860), p. 292, no. 861.

⁴ A German translation may be found in A. Wünsche's *Bibliotheka Rabbinica*, Lieferung 26 = *Der Midrasch Wajikra Rabba*, 1884, p. 223.

(2) ‘The walls have ears.’ In the form ‘the wall hath ears’ this is found in the same Midrash, where it is joined to the preceding.¹ It occurs again in the Midrash Kohelet Rabba² (on Ecclesiastes x. 20). St. Jerome (340–420 A.D.) in his Commentary to this same verse of Ecclesiastes, quotes it as a common proverb³: ‘Quod autem ait: “Avis coeli aufert vocem, et habens pennas annuntiabit verbum,” hyperbolice intelligendum, quomodo solemus dicere *etiam ipsos parietes, quibus consciis loquimur, quae audierint non celaturos*’ (Migne, *Patrol. Lat.*, vol. 23, col. 1100 = vol. iii, col. 479 of D. Vallarsi’s second edition, Venice, 1776).

(3) ‘The woods have ears,’ often with the addition ‘and the fields have eyes.’ The earliest occurrence seems to be in a ms. of the eleventh century⁴ (No. 196 of the Cathedral Library at Cologne). This collection of moral maxims is dedicated to Adalbold, bishop at Utrecht (1010–1026). Its anonymous author according to Voigt (l. c. p. xix) was Egbert of Liège. the date of its composition is fixed by Voigt (l. c. p. xii) at about 1023. Verse 93 reads:

Rure valent oculi densis in saltibus aures.

This hexameter has obviously nothing to do with our proverb. It clearly means that a man in the open field should rely on his eyesight, while in the woods he should depend on the acuteness of his hearing.⁵ Such was also the understanding of the glossa-

¹ Cf. Wünsche *l. c.*, ‘R. Levi sagte: “Der Weg hat Ohren und so auch die Wand.”’ Fischer (*Mittheilungen des Seminars f. oriental. Sprachen . . . zu Berlin*, Jahrgang I, 1898, Zweite Abtheilung, p. 218, no. 31) cites a Moroccan proverb: “All walls have ears” with the explanation: ‘sc. Fenster, durch die man alles sehen kann.’

² Translated into German in A. Wünsche’s *Bibliotheca Rabbínica*, Lieferung 1 = *der Midrasch Kohelet* 1880, p. 143.

³ After that the earliest quotation I could find is in Spanish, in Cervantes’ *Segunda Parte del ingenioso Cavallero Don Quixote de la Mancha*, 1615, fol. 182 verso, line 21, ‘las paredes tienen oydos,’ translated by Shelton in his translation of the second part of *Don Quixote*, 1620, p. 320: ‘but Mum: they say walls have eares.’ But there are undoubtedly earlier passages.

⁴ Edited by Ernst Voigt, with the title *Egberts von Lüttich Fecunda Ratis*, 1889. The part here referred to was first printed by Bartsch, *Germania xviii* (1873), p. 318.

⁵ This same idea is also stated in the form ‘Plana gerit numen, nemus audit vocis acumen’ quoted by Voigt (*Fecunda Ratis*, p. 23), from the

tor who notes: ‘Quod suum est oculorum, longius vident in patulis campis, et vox ab auribus clarior auditur in silvis.’ But in the lower margin of the same page the hand *n* has added this verse:

Silva suas aures et habent sua lumina campi

which is our proverb.¹

In England it occurs for the first time in the early part of the thirteenth century. It is found in a manuscript² of Trinity College, Cambridge (O. 2. 45), written, according to Wright, ‘at the beginning of the thirteenth century,’ and containing ‘translations into Latin leonines of some of the more popular English, and in one or two instances, Norman proverbs of that time.’ Here it is given both in English:

“Veld haveſt hege, and wude haveſt heare,”

and in Latin:

‘Campus habet lumen, et habet nemus auris acumen.’

In the fourteenth century we find it in Chaucer’s *Knightes Tale*,³ vs. 1521 f. ‘feeld hath eyen, and the wode hath eres,’

Proverbia Rustici, a thirteenth century collection of proverbs at Paris, (published in *Romanische Forschungen*, iii, p. 633–41, where it is No. 41, p. 637). Still another form is ‘Non caret aure nemus nec latus lumine campus,’ which Roethe in his edition of Reinmar von Zweter (1887), p. 604, quotes from J. Wegeler’s *Philosophia patrum* 126. (Wegeler’s book is not accessible to me.) None of these three proverbs should be given as a real parallel to ‘The woods have ears.’

¹ Heinrich Bebel, who was born in the last quarter of the fifteenth century and published his *Proverbia Germanica* in 1508, interprets the proverb ‘Campus habet oculos, silva aures’ in this way: ‘dicitur quod nihil faciamus in silvis et campo (ubi homines esse possunt) quod occultum esse volumus. Cf. W. H. D. Suringar, *Heinrich Bebel’s Proverbia Germanica* (Leiden) 1879, p. 34, No. 101.

² Thomas Wright, *Essays on Subjects connected with the Literature, popular Superstitions, and History of England in the Middle Ages*, i (1846), p. 168. The passage is referred to in Skeats’ note to Chaucer’s *Knight’s Tale*, 1521; W. Wackernagel, *Kleine Schriften*, iii (1874), p. 194; Roethe’s note on Reinmar v. Zweter, 187, 1 (1887, p. 480).

³ W. Haeckel, *Das Sprichwort bei Chaucer*, 1890, p. 22, No. 71 (= *Erlanger Beiträge zur Englischen Philologie*, viii).

and a century later¹ in the Ballad of King Edward and the Shepherd:² ‘Wode has erys, felde has sigt.’

In German also the first quotable instance of the proverb belongs to the first half of the thirteenth century. It occurs twice in the same poet,³ viz. Reinmar von Zweter (born⁴ not long after 1200). At 137, 1 he has

‘Walt hât ôren, velt gesiht
ir hôhen rûner, rûnet von dem richen keiser niht,’

and at 185, 7

Er weiz wol: Velt hât ougen, walt hat ôren,
sus macht er sîner vînde speher tôren.

Nor was it possible to trace the French form of the proverb back of the thirteenth century. From a collection⁵ of French proverbs accompanied by a Latin version in cod. Voss. Lat. 31 F. of the University Library at Leyden, which upon linguistic evidence he judges to have been composed during the thirteenth century,⁶ Zacher quotes

Bois (ms. has Vois) a oreilles, et plain a eus

with the Latin version,

Voces secretas audit nemus auriculatum
Rem minus occultum planum videt ens oculatum.

¹ It is not clear on what ground Thomas Wright (*Essays on Subjects connected with Literature, popular Superstitions and History of England in the Middle Ages*, i, 1846, p. 168) ascribes this ballad to the thirteenth century. Hartshorne, who printed it from a fifteenth century ms. (Ff. v. lxviii in the Public Library of the University of Cambridge) thinks (*Ancient Metrical Tales*, p. xii) ‘the language as old as Edward IV,’ i. e. the middle of the fifteenth century. Cf. Child’s *Ballads*, v, 71.

² C. H. Hartshorne, *Ancient Metrical Tales*, London, 1829, p. 46. The poem is referred to by Uhland, *Schriften z. Gesch. d. Dichtung und Sage*, iii (1866), p. 173, note 285.

³ Grimm, *Deut. Wörterb.* vii, col. 1250 s.v. Ohr iv. 3; Lexner, *Mittelhochdeut. Handwörterb.*, 1876, ii, col. 164, s.v. ôre; M. Heyne, *Deut. Wörterbuch*, 1892, ii, col. 1062, s.v. Ohr; Uhland, *Schriften z. Gesch. d. Dicht. u. Sage* iii (1866), p. 173, note 285; Bartsch, *Germania* xviii (1873) p. 318; W. Wackernagel, *Kleine Schriften*, iii (1874), p. 194.

⁴ G. Roethe, *Die Gedichte Reinmar's von Zweter*, (1887) p. 19.

⁵ Zacher in *Haupt's Zeit. f. deut. Alterthum*, xi (1859) p. 124–5. The passage is referred to by Roethe in his note to Reinmar v. Zweter 137, 1 (1887, p. 480); Bartsch, *Germania*, xviii (1873) p. 318; Suringar, *Heinrich Bebel's Proverbia Germanica*, Leiden, 1879, p. 247; Voigt, *Fecunda Ratis* (1889), p. 23.

⁶ Zacher, *l. c.*, p. 144.

This seems to be the earliest French occurrence, *The Proverbia Gallicana*, which contain, according to Le Roux de Lincy,¹ most of the maxims known in the thirteenth century collection of the *Proverbes ruraux* and *vulgaux* and were first printed in 1519, have ‘*Buisson a oreilles.*’²

The two passages to which Zacher refers, viz., Le Roux de Lincy I¹, p. 40=I², p. 60, ‘*Le bois a oreilles, et le champ des yeux*’ and Le Roux de Lincy II¹, p. 387=II², p. 474 (Appendice III) ‘*Boisson ad oreilles, boys escout*’ (this latter from the *Proverbes de Fraunce* in a manuscript of the Corpus Christi Library at Cambridge) are given without date. Randle Cotgrave (1632) cites³ the proverb in this form: ‘*Bois ont oreilles; & champs oeillets,*’ and notes: ‘Wherein the Jewes-eare-Mushrome is the woods eare.’

(4) ‘*Pitchers have ears.*’ In this form the proverb occurs twice in Shakespeare,⁴ in the *Taming of the Shrew* (iv. 4) and in *Richard the Third* (ii. 4), neither of which was published before 1594. ‘*Small pitchers have wide ears*’ is used by John Heywood in *A dialogue conteynynge the number of the effectuall prouerbes in the Englishe tounge* (Londini), 1562, part ii, chap. v, line 10. According to Malone,⁵ ‘*Small pitchers have great ears*’ occurs in William Bulleyn’s *A Dialogue both pleasant and pietifull*, 1564.

The absence of anything closely resembling our proverb in classical literature is rather noteworthy. The only proverb at

¹ Le Roux de Lincy, *Le Livre des Proverbes Français*, 2d ed., I (1859) p. xxxvi. The passage is referred to by Suringar, *Heinrich Bebel's Proverbia Germanica*, Leiden, 1879, p. 247; Voigt, *Fecunda Ratis*, 1889, p. 23.

² Quoted by Le Roux de Lincy, *l. c.*, p. 61, from a ms. of the fifteenth century.

³ *A Dictionarie of French and English Tongues*, London, 1632, s.v. *Oreille* and *Oeillet*. The passage is referred to by Skeats, note to Chaucer’s *Knight’s Tale* 1521.

⁴ M. C. Wahl, in *Jahrbuch d. deutschen Shakespeare Gesellschaft*, xxii (1887), p. 111 f. and in *Jahresbericht xvii (1884-5) der höheren Handelsfachschule zu Erfurt*, *Das Parömiologische Sprachgut bei Shakespeare*, II, 27.

⁵ Cf. John S. Farmer’s edition in the *Early English Dramatists, The Dramatic Writings of John Heywood*, vol. ii (1906), p. 65.

⁶ *The Plays of William Shakespeare*, vol. x, London, 1793, p. 546 f., note to *Richard III*.

all similar to the four discussed above is the παλαιὰ παροιμία introduced by Aristophanes, *Thesmophoriazusae*, 527.

τὴν παροιμίαν δέπαινω
τὴν παλαιάν· ὥπο λίθῳ γὰρ
παντὶ πον χρῆ
μὴ δάκη — ρήτωρ ἀθρεύν

which the Greek paroemiographers cite as ‘Υπὸ παντὶ λίθῳ σκορπίος, Zenob. vi. 20; Diogenian. viii. 29, etc.; cf. Leutsch's note in the *Corpus Paroemiogr. Graec.* i. 166). Elsewhere in classical literature, as in Arabic¹ and Hebrew,² the injunction against talking is couched in very general and abstract terms, such as Simonides' “Εστι³ καὶ σιγᾶς ἀκινδυνον γέρας (cf. Apostol. vii. 97; Arsen. xxiv. 65, with Leutsch's note in the *Corpus Paroem. Graec.* where a number of passages de silentii virtute are collected), or the Latin ‘Nullum putaveris esse locum sine teste’ in the Sententiae ascribed to Publius Syrus⁴ and in the Liber de Moribus⁵ ascribed to Seneca, whence Vincent de Beauvais quotes it three times⁶ in his *Speculum Doctrinale*, printed in Venice, 1494.

These proverbs rest on the ancient belief that not only divinities⁷ but also animals and inanimate objects may become wit-

¹ Cf. the references s.v. silentium in G. W. Freytag's *Arabum Proverbia*.

² Cf. Wolff, *Zur Sprachkunde*, ZDMG. iv (1901), p. 393, No. 3.

³ Schneidwin, *Delectus Poet. Elegic. Graec.*, Göttingen, 1838, p. 398, frag. 52. Horace translates it (Carm. iii. 2. 25): *Est et fideli tuta silentio merces.*

⁴ In Ribbeck's *Scaenic. Roman. Poesis*, II², 1873, p. 366, Appendix sententiarum 16. Also Orelli, *Poetarum veterum Lat. et recent. quo-rundam carmina sententiosa*, I, 1822, p. 236.

⁵ Incerti auctoris liber qui vulgo dicitur de moribus, No. 79, in Wölfflin, *Publili Syri Sententiae*, 1869, p. 142.

⁶ Viz., Lib. iv, cap. 92 ‘De Taciturnitate’ and cap. 170 ‘De Garrulitate et Turpiloquio’, Nulū sine teste locu esse putaveris,’ and Lib. v, cap. 35, ‘De Interioribz vite pprie testibz observādis’; Nullū putaveris esse locū sine teste.

⁷ Cf. the commentators on AV. iv. 16, and on καὶ κωφοῦ συνίημι καὶ οὐ φωνεῖτος ἀκούων of the Delphic oracle, Herod i. 47. Here belongs probably also the Ἀπόλλων τετράωτος (Zenob. i. 54, etc.; Pauly-Wissowa, *Realencyclop.* ii, col. 70) for Wide's interpretation of this epithet (*Lakonische Kulte*, p. 95) which follows Welcker (*Griech. Götterlehre*, i, 473), seems to me far fetched and improbable.

nesses of anything done in secret,¹ and, if they choose, betray it.²

¹ Thus in Theocritus, *Id.* xxvii. 57, the girl is frightened by a noise ($\eta\chiον \acute{α}κον\omega$), but her lover quiets her by saying it is only the trees talking about their love affair ($\acute{α}λλήλαις λαλέοντι τεδν γάμον αἱ κυπάρισσοι$). Aristophanes, *Aves*, 601, preserves a proverb in οὐδεὶς οἶδεν τὸν θησαυρὸν τὸν ἐρύν πλὴν εἰ τις ὑρ' δρυς; the scholia of the cod. Rav. (ed. Rutherford, London, 1896, vol. I, p. 473) expressly note: παρομια [κῶς] τοῦτο; οὐδεὶς οἶδε τι ώμιλησα πλὴν ὁ παριπτάμενος δρυς and τοῦτο ἐλέγετο ἐπὶ τῶν ἀγνώστων; in Latin literature luna, sidera, matutina pruina, coryli, and flumina (Juv. vi. 311; viii. 149; Propert. ii. 9. 41; Verg. Ecl. v. 21) are mentioned as witnesses. Professor Geldner called my attention to TS. iii. 5. 7. 2, devā vāi brahmann avadanta, tat parṇa upāśr̄not:

² As in the Midas story (E. Kuhnert, ZDMG. xl, 1886, pp. 551, 555 f.; Roscher's *Lexicon*, ii, part 2, col. 2963). Kuhnert regards this motif as a later addition to the Midas story. Cf. also Gustav Meyer, *Essays und Studien zur Sprachgeschichte und Volkskunde*, 1885, p. 196 f.; Voigt on *Fecunda Ratis*, 1889, p. 199, vs. 1629, 'Si infodias scrobibus, cantabunt carmina cannę'); the story of Ibucus and the cycle of tales related to it (cf. the very full bibliography in W. Hertz' *Gesammelte Abhandlungen hrsg. von F. v. d. Leyen*, 1905, p. 334, notes 1 and 2; G. Amalfi, *Zeit. d. Vereins f. Volkskunde*, vi, 1896, pp. 115-129); the story of the discovery of the murderers of Hesiod (very fully discussed by Friedel in Fleckeisen's *Jahrbücher f. klass. Philol.*, x. Supplementband, 1878-9, p. 235-278; cf. also W. Hertz' *Gesammelte Abhandlungen hrsg. v. F. v. d. Leyen*, 1905, p. 333, note 1); the stories in which the murderer is discovered by a flute made out of the murdered man's bone (collected in Bolte's edition of R. Köhler's *Klein. Schriften* i, p. 49 and 54; von der Leyen, *Herrig's Archiv*, vol. 114, 1905, p. 9 with note 8), and a similar cycle of stories (E. Cosquin, *Contes Populaires de Lorrain* [1886] i, p. 263-267, No. 26, 'Le sifflet enchanté'; Köhler and Bolte in the notes on No. 51 of Laura Gonzenbach's *Sicilianische Märchen*, 1870, and in *Zeit. des Vereins f. Volkskunde*, vi, 1896, p. 162). Plutarch relates (Theseus, 8) that Sinnis' daughter Perigune invoked the στοιβή-plants and wild asparagus in which she hid to save and conceal her, $\acute{α}κάκως πάντα καὶ παιδικῶς ὥσπερ αἰσθανομένων δεομένη$.

Thus Habbakuk's threat (ii. 11): 'For the stone out of the wall will cry and the spar out of the wood will answer it' (which recurs, though with a different application, in Luke xix. 40; cf. also Voigt's note on *Fecunda Ratis*, p. 199, vs. 1628, 'Si taceant homines, factum iumenta locuntur') is not mere hyperbole (although the stone is proverbial for silence, cf. Ovid, Metam. ii. 696, 'tutus eas; lapis iste prius tua farta loquetur,' and other instances collected in J. J. Westenii, *Novum Testamentum Graecum*, Amsterdam, 1751, note on Luke xix. 40). In the case of the Venerable Bede the stones actually responded: 'cum prae nimia senectute eius oculi caligassent . . . quadam vice, dum per quandam vallem magnis lapidibus plenam transirent, eius discipulus derisionis causa eidem dixit quod ibi esset magnus populus congregatus qui eius

In love-poetry the fear that nature will betray secret love has become a locus communis.¹

praedicationem . . . exspectarent . . . Cum in fine “Per omnia secula seculorum” conclusisset, mox, ut aiunt, alta voce clamaverunt: “Amen, venerabilis pater.” Quia igitur venerabilem eum miraculose lapides vocaverunt ideo venerabilis pater appellatur.’ Jacobi a Voragine, *Legenda Aurea*, cap. 181 § 4, p. 833 of T. Graesse’s edition (1846).

For the English proverbial expression: “A little bird told me,” cf. *Notes and Queries*, 1st series, vol. iv. 1852, p. 394.

On the general belief that animals and inanimate objects, even the saliva (Liebrecht, *Zur Volkskunde*, 1879, p. 249 and 250; R. Koehler and Bolte, note on No. 14 of Laura Gonzenbach’s *Sicilianische Märchen*, 1870, and in *Zeit. d. Vereins f. Volkskunde*, vi, 1896, p. 65) were endowed with a soul and the gift of speech, cf. the references collected by F. v. d. Leyen in *Herrig’s Archiv*, vol. 114, 1905, pp. 5–11 and 13 f. Frobenius, *Die Weltanschauung der Naturvölker*, p. 38, quoted by Fries, *Rhein. Mus.* lix, 1904, p. 217; Gruppe, *Griech. Mythol.* ii, p. 790.

The question whether plants were *έμψυχα* or not was a mooted point among Greek philosophers, cf. Aristot. De plantis i, p. 815 Bekk. = p. 6 Apelt; E. H. F. Meyer, Nicolai Damasceni de plantis libri II Aristotelii vulgo adscripti, Lipsiae, 1841, p. 6 with notes; Plutarch De placitis philosophorum v. 26. 1–8.

¹ So in the final stanza of Walther’s von der Vogelweide ‘Unter der linden’: ‘wes er mit mir pflege | niemer niemen | bevinde daz wan er und ich | unde ein kleinez vogellin. | tandaradei ! | daz mac wol getriuwe sin.’ Arnold has collected a cycle of lyrical poems of South-eastern Europe with this motif (*Zeitsch. d. Vereins f. Volkskunde*, xii, 1902, pp. 155–167 and 291–295, with a few additions by H. Tardel, in *Herrig’s Archiv*, vol. 114, 1905, p. 278, note 1; cf. also, on the same subject Karl Dietrich, *ibid.*, p. 285 f. and a few additional references in vol. xiii, 1903, p. 426–428.) In an Egyptian love poem edited by W. Max Müller from a Turin ms. of the twentieth dynasty, and probably of the same date (i. e. 1200–1150 B. C.) the offended pomegranate tree threatens to betray the lovers: ‘Ich bin ein(er) erster (Klasse) [unter den Bäumen,] aber sie (?) betrachten mich (?) als (einen) zweiten (Ranges). Wenn man wiederholt, das zu thun nochmals (?), nicht werde ich für sie (beide) stillschweigen. [Ich werde aufhören], sie [zu verberg]en?’ In another poem from the same ms. the faithful sycamore promises silence; ‘Ich bin verschwiegenen Sinnes, nicht zu sagen was ich sehe’ (W. Max Müller, *Die Liebespoesie der alten Aegypten*, Leipzig, 1899, p. 39 and 40).

A similar commonplace in classical erotic poetry was the personification of the mistress’ door, cf. Rothstein’s note to Propertius 1. 16, and his reply to Leo’s (*Götting. Gel. Anz.* 1898, p. 722) strictures in *Philologus* lix, 1900, p. 445; Fries, *Rhein. Mus.* lix, 1904, p. 213–219.

5. The motif of the betrayal of the husband's secret by his wife.

This motif, in the exact form as given in our story, is not so frequent as might at first be supposed. In Sanskrit an early reference to it is found in AB. iii. 22. 1 : After Indra has refused to answer the question of the gods, ‘these gods said : “Here is this beloved favorite wife of Indra, Prasahā by name; come, let us ask her.”—“Yes.”—They asked her. She said to them : “I shall answer you to tomorrow.” Therefore women ask their husband, and therefore a woman asks her husband during the night.’ The story of Samson¹ makes use of it twice; in the story of Delilah’s betrayal (Jud. 16) and in the story of the riddle (Jud. 14). The two have been mixed and confused by the anonymous author of a mediaeval² Συναξάριον τῶν εὐγενικῶν γυναικῶν καὶ τιμιωτάτων ἀρχοντίσσων, who says (vss. 227–9) :

καὶ πρῶτα τριάντα ἔχασεν ἀπὲ τὰ ποκάμισά του
καὶ τριάντα ἀπὲ τὰ ρούχα του διὰ τὴν Δαλιδάν του,
ὅπου του ἀδίκησε πολλὰ καὶ ἐπε τῶν ἀλλοφύλων.

The former has become a locus communis.³ In a Homily on the death of John the Baptist, which appears in Latin as the fiftieth Homilia de Sanctis of Paulus Diaconus (Migne, *Patr. Lat.* vol. 95, col. 1508) and, in Greek, as a spurious homily of John Chrysostom (Migne, *Patr. Graec.* vol 59, col. 485) it is discussed at length and reference is made to the prophet Micah’s injunction⁴ (vii. 5)) : ‘A coniuge tua custodi te, ne manifestes ei cor tuum.’⁵

¹ Ed. Meyer, *Die Israeliten und ihre Nachbarstämme*, 1906, p. 529, ‘da er (the old Samson myth) in der uns vorliegenden Gestalt überall gründlich umgewandelt und durchsetzt ist mit Zügen, die dem Gebiete der volksthümlichen Schwänke und des Märchens angehören.’

² Krumbacher fixes its date as the sixteenth century, *Sitzungsber. d. Bayer. Akad.* 1905, p. 371; the verses quoted are on page 382.

³ Cf. e. g. E. Voigt’s edition of Egbert’s von Lüttich *Fecunda Ratis*, 1889, p. 234.

⁴ This is practically identical with one advice in the cycle of the stories of The Three Advices, Koehler’s *Klein. Schrift.* ii, p. 400.

⁵ In medieval literature the incapability of women to keep a secret has become an axiom, cf. e. g. Andreae Capellani Regii Francorum *De Amore Libri tres* (ed. E. Trojel, Havniae, 1892), p. 353 : ‘Praeterea nulla novit mulier aliquod occultare secretum. Quanto enim aliquid secretius iniungitur mulieri servandum, tanto avidius illud cunctis indicare laborat. Nec potuit usque ad haec tempora femina inveniri quae aliquid

Somewhat the same motif¹ is used in a folk-tale of Soqotra² published in the original and in translation by D. H. Müller (*Die Mehri und Soqatri Sprache*, ii, p. 82 f., No. 14 ‘Die Gattenmörderin’=vol. vi of *Südarabische Expedition*, pub-

sibi in secreto positum reservaret occultum, quamvis illud sit magnum, yel inde videatur alicui mortis interitus evenire. Quidquid enim secretum alicuius fidei mulieris iniungitur, eius penitus videtur urere intrinseca nisi primitus iniuncta sibi damnose secreta revelet . . . Secretum ergo tuum ab omni studeas femina custodire,’ and p. 347, ‘Nunquam ergo te reddas in mulieris promissione vel iureirando securum, quia nulla manet fides in muliere, sed tuae mentis propositum studeas mulieri semper servare occultum et tua sibi noli aperire secreta, ut sic artem arte deludas et eius valeas excludere fraudem. Samson enim cuius cunctis satis probitas est manifesta, quia mulieri sua non novit celare secreta, ab ea in cordis duplicitate deceptus ab inimicorum legitur exercitu superatus et ab eisdem captus corporis virtute et oculorum simul est visione privatus. De muliebribus quoque aliis infinitis percipimus quae suos viros et amatores, eo quod eis sua non noverunt occultare secreta, turpiter in sermonis duplicitate prodidisse leguntur.’ This general truth is not infrequently concretely illustrated. These tales [cf. the references collected by Oesterly in his notes to Nos. 125 and 126 of the *Gesta Romanorum* (1872, p. 732) repeated in F. Vetter’s edition of Kunrats von Ammenhausen *Schachzabelbuch*, note 72 to vs. 3061 (published as Ergänzungsband in the *Bibliothek älterer Schriftwerke der deutschen Schweiz*, hrsg. v. J. Baechtold und F. Vetter, 1892, p. 159); by Bolte in his note to Montanus’ *Gartengesellschaft* in Bibliothek des Literarischen Vereins in Stuttgart, vol. 127 (1899), p. 592 f.; in R. Koehler’s *Klein. Schriften*, ii, p. 557; in J. Jacobs’ edition of William Painter’s *Palace of Pleasure*, i (1890), p. lxviii, note to No. 18; and in H. Regnier’s introduction to the sixth fable of book viii of La Fontaine ‘Les femmes et le secret,’ in his edition of La Fontaine (*Les Grands Écrivains de la France*) vol. ii, 1884, p. 238 f.] fall, as far as I can determine, into a number of well defined cycles. The two most popular ones are : (1) The ‘historia de Papirio Praetextato’ which goes back to Gellius i. 23 (= Macrobius, Sat. i. 6. 19 ff.), who quotes it from Cato’s oratio ad milites contra Galbam. (2) The husband’s test of his wife’s secrecy by a wonderful tale ; this appears in two main forms : (a) the version of the eggs, e. g. Abstemius’ fab. 129, ‘De Viro qui Uxori se Ovum peperisse dixerat,’ and (b) the version of the ravens, e. g. *Gesta Romanorum*, No. 125 (ed. Osterley). A third story, which combines elements of (1) and (2), is Plutarch’s story of the Roman senator, De Garrulit. 11, but this seems to have been little imitated ; Regnier’s only reference is to Noël du Fail’s *Contes et Discours d’Eutrapel* 33, vol. ii, p. 311 f. of Assézat’s edition, 1874.

¹ Not exactly the same, because the wife does not worm the secret out of her husband with intent to betray him.

² An island to the East of Cape Guardafui, controlling the entrance to the Gulf of Aden.

lished by the Imperial Academy of Vienna, 1905). In this story the husband is visited by his brother-in-law. In the room the child wrapped up in a cloth is suspended from a rope made of dog's hair. The husband bargains with his brother-in-law as follows : 'If you guess before morning what this rope is made of, you shall kill me, otherwise I shall kill you.' The wife overhears this agreement between her husband and her brother. For a long time the brother unsuccessfully tries to guess the riddle. When there is only one hour left until day-break the wife makes the child cry and, while rocking it to sleep, she croons an old lullaby which, by the clever change of one word (*il-kálb* for *il-bóg*), conveys the desired information to her brother, who thus wins the wager and kills the betrayed husband.

Here belong also, in spite of some modifications, the two cycles discussed¹ in Bolte's edition of R. Koehler's *Klein. Schriften*, ii, p. 400. The first of these deals with the betrayal of the husband's secret by his wife, because she is angered at his introducing her as his greatest enemy. The second cycle contains the stories of the Three Advices, one of which is: 'Do not confide a secret to your wife.' In all the stories belonging to these two cycles it is the angry wife who betrays her husband in revenge, and the feature of the wife's worming the secret out of her husband with treacherous intent is absent.

¹ Cf. also *Zeitschrift d. Vereins f. Volkskunde*, vi, 1896, p. 170 f., and F. Seiler's ed. of the Ruodlieb, 1882, Halle, p. 47 f.